

# CATHOLIC *Interracialist*

JUNE, 1955

10 CENTS

## Housing Workcamp

One boy wrote, "What I saw surprised me. I didn't think things could be that bad here in the United States, in war-torn countries, yes, but not here. I couldn't see how people could know the terrible conditions in which others live and do nothing about them."



(Photo Courtesy American Friends Service Committee)

### WASHING WALLS LEADS TO CONCERN FOR HOUSING

A DOZEN TEENAGERS from St. GEORGE, St. Elizabeth, and St. Scholastica High Schools arrived at Chicago Friendship House by 10:00 the dismal, rainy morning of February 19. It was the day of our first housing workcamp.

Gene Hamilton had worked for weeks preparing. He had gone to an American Friends Service workcamp on the near North Side to find out how they were run. He had spent weeks searching out families who wanted help with cleaning and decorating. He had gotten in touch with students at the three schools. We had both planned out the work and discussions of the day.

#### TWO MOVIES

We started the day with two short movies. One showed a typical American Friends Service Workcamp in action, with the white-washing, group meditations, discussions and parties in the evenings.

The other movie, "The Baltimore Plan," showed in a most powerful way what one social worker who became dedicated to clearing up slums in Baltimore was able to do. Through her efforts the newspapers and city agencies were aroused. The courts began to respond to public opinion. Heavy fines were imposed on landlords. Eventually a special housing violations court was set up to try both landlords and negligent tenants. In this way a 22 block area of slums was slowly turned into a pleasant, healthy, residential section.

#### WALL-WASHING AND FAMILY VISITING

Some of the students picked up their wall-washing equipment and hurried out to work with neighborhood families. After a short instruction on Chicago's housing and health codes, other students, accompanied by either a staff worker or a volunteer, visited in the rain-flooded neighborhood looking for possible housing violations. We knew what they would find everywhere. Every block shows the economic results of the ghetto—the exorbitant rents for sub-human housing.

We arranged to have as many students as possible visit families in public housing projects so they could see for themselves the difference in conditions and rents. The need for public housing for low-income families was all too apparent after the visiting.

#### "JUST AN EXPERIMENT"

As we were getting supper, waiting for the groups of visitors and wall-washers to return, I consoled myself that this was just an experiment. It was a dismal day. The students had been too quiet at lunch. I thought they must be bored and disappointed. We hadn't reached them, I was sure.

#### THE SHOCK OF DESTITUTION

The students were still fairly quiet during supper. We went upstairs to the staff study room to sit around and talk over the day. Only then I realized why the students had been so quiet. They were just plain stunned.

It was the first time most of them had actually seen destitution. Two of the girls had visited the neighborhood of 44th and State. They were incensed at the injustice they had found.

"It was a sea of mud," one of them said. "We went through a tunnel—it was just like a tunnel—the basement was flooded. I never saw anything like it before in my life. All those people, six children and their mother in one room. One boy has the mumps; one girl, bronchial pneumonia. It's like going into another world."

"When I think of the money I spend on things I don't need! I'm going to think twice before I spend money on anything again. I never appreciated my own home so much."

A boy from St. George's said, "We've got to break down racial prejudice. Our kind, the wealthy, are giving these people dirt. They must feel bitter."

And now the comments were coming from all directions. "Some can afford to move out, but they can't get out. Most neighborhoods won't let them in."

#### THE PROJECTS—A HAVEN

"I visited a project. What a difference! But families with many children can't get in. Most of the apartments were built for small families."

"We've got to work for better city planning."

"We've got to take this home to our school, to our parents."

And a boy who had been quietly thinking, said, "You people at Friendship House must feel awful frustrated."

You help, but you've got to get somebody higher-up—downtown—to do this stuff—to get at the cause."

To get at the cause. You could almost sense a powerful conviction taking hold of this handful of teenagers. They were undergoing the awakening of a social conscience, of the conviction that "we've got to do something."

We ended the day chanting Compline together, the ancient psalms of the Church's official night prayer.

Mostly at the urging of Brother H. John, a teacher at St. George's who is vitally interested in the social maturity of the boys, we planned another day. This time it was to be on a Sunday, since many of the boys have Saturday jobs. We cut out the manual wall-washing and called it a Housing Workshop.

#### CORPORATE WORSHIP

We met at Friendship House on a Sunday in March, and went together to 9:00 o'clock Mass at St. Elizabeth's, our

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# Community

## New Name for Catholic Interracialist

FIFTEEN YEARS AGO this month, a little 9 by 11 newsletter called the **Harlem Friendship House News** made its debut. Edited by Mary Jerdo Keating and mimeographed by the late Grace Flewelling (Floogie to all who have known Friendship House intimately through the years), it aimed to tell of life in segregated Harlem and how it cried for remedy.

In 1948, **Harlem Friendship House News**, by this time a monthly newspaper, changed its name to **The Catholic Interracialist**. The scope of Friendship House work had broadened. Its paper was to be more than a newsy house organ. Taking its place with the rest of Friendship House activities, it geared itself to the task of making all parts of life interracial, with the goal of breaking down bars to the Negro in laws, institutions, customs and communities.

In September, in our fifteenth year, **The Catholic Interracialist** will become **Community**. Three names for a little paper in the space of fifteen years need explaining. Yet, in another sense, they are self-explanatory. They mark the growth in Friendship House thought and work, alongside the quiet revolution in race relations. To the latter, Friendship House has been both a witness and a part.

Trying to bring the spirit of Christ's justice and His love to bear on disordered human relations has meant a series of steps. The goal of Christian community where the Negro takes his rightful and full place in our society is yet to be achieved. But now it can be an honest hope. Thus, our masthead changes to **Community**.

—Betty Schneider

## Bandung Conference--Asia and Africa Speak

"OUR PEOPLE HAVE BEEN THE voiceless ones of the world," noted President Soekarno of Indonesia, as he welcomed the near thousand delegates of 29 nations attending the Bandung Conference in late April. "But the nations of Asia and Africa are no longer the tools of others and the playthings of forces they can't control."

### WEEK OF SURPRISES

Thus, the meetings of leaders who represent two-thirds of the people of

the world were opened on a note which carried through a week of many surprises. Not the least of these was the decisiveness of twenty-nine clear, competent voices from countries long inaudible. (They spoke from many viewpoints on broad topics of mutual concern as organizer Prime Minister Nehru of India had hoped. But they also dealt with conflicting ideologies which early plans for the meeting seemed to ignore.)

An apprehensive U.S. State Department had approached the Conference

with some misgivings. It did not send direct greetings, and it apparently tried to prevent the non-official attendance of Congressman Adam Clayton Powell.

The pro-Western voices, it was feared, would be a minority among a group of politically-young leaders who could be easily guided or misguided by two predetermined "giants at the parley table," Prime Minister Nehru and Chou En Lai of Red China.

There were other views. Commented General Carlos Romulo, delegate from the Philippines, defending their representation at the Conference prior to the meeting: "Here are the makings of a dynamic new alignment of political forces—an alignment which, if it solidifies must make more and more difficult the free world's struggle to stay the advance of Communism. Here, too, are the makings of a broad racial alignment—more dangerous in the long run than the political. The roster of nations invited to Bandung is pointedly overbalanced with non-whites. The meeting may prove to be the first important manifestation of the conscious deliberate banding together of the non-white world against the white."

### VARIED VOICES

Judged on the basis of these fears, the Bandung Conference was a success for the West. It did not result in the formation of a neutralist regional bloc. Pro-Western Asians not only defended their foreign policies but succeeded in getting most of what they stood for on the record—the vote to condemn colonialism in all its forms including the newest one of Red aggression; the right to defend themselves singly or collectively; the approval of economic aid as a help in raising standards of living.

How much the Conference did toward improving the attitudes of the East to

United States is another question. Among the delegates there was a strong feeling that U.S. had unfairly prejudged the meeting as "loaded" against the West and thus declined sending greetings.

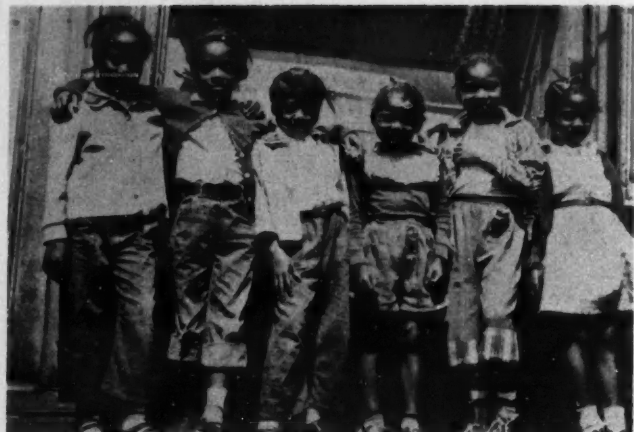
Most delegates felt our reply to Chou En Lai's offer to discuss Formosa which came during the week was "hasty and ill-advised." It seemed to imply that we were against negotiating. Major criticisms were not leveled at our policies however, but at nations we have supported—South Africa with its racism, France with its colonialism in Tunisia, Algeria, Morocco and Vietnam, Portugal in its actions toward India.

### NEEDED—FRONT ENTRANCE

It is perhaps too early to assess completely the Asia-African Conference. What seemed like a victory for the West could backfire. The fear of Nehru's domination was eclipsed in the din of many voices. This fact must be balanced, however against the deep impression made by Red China's Chou En Lai—with his "clever assurance and plausible moderations." At this date, there are clear-cut conclusions that can be drawn.

Bandung proved that no one voice can speak for Asians. They will be swayed only in proportion to the encouragement given to their ambitions for political, social and economic equality with the West. And there is a lesson Americans can learn. In Asia and in Africa there are many capable leaders who will act with courage and conviction if the West will trust them to enter the front door with full liberty and dignity.

—Betty Schneider



HARLEM CHILDREN

(Pat Mogan, Photographer)

### SUMMER CAMP

is the one thought in the minds of these Harlem youngsters now that school is almost over. We asked them to draw pictures of what camp would be like. They turned out pictures of large tenement buildings, with heavy smoke coming out of chimneys and children skipping rope and riding bikes. One had a parking meter featured.

Your contributions can help us take children out of this jungle of tenements, paved sidewalks and heat for two weeks of fresh air, good food and outdoor recreation.

### SEND DONATIONS TO:

Friendship House  
43 West 135th Street  
New York 37, New York

Friendship House  
4233 South Indiana Avenue  
Chicago 15, Illinois

St. Peter Claver Center  
814 7th Street Southwest  
Washington 24, D.C.

Blessed Martin Friendship House  
3310 North Williams Street  
Portland 12, Oregon

Come to a

## Friendship House Summer School

Study the Christian Social Order, the Lay Apostolate, Racial Heresies. Pray, Study, Recreate at this interracial workshop.

Write Friendship House in Shreveport, Chicago, or Washington for more information.

## FACTS IN BLACK AND WHITE New Booklet Appears



"THE SUPREME COURT SAID WHAT?"

Would you want your sister to marry a Negro?  
Property values go down when Negroes move in, don't they?  
Shouldn't Negroes be satisfied with good schools of their own?  
What are Negroes doing to help themselves?

These are some of the 65 questions on interracial justice answered in a forthright manner in the new pamphlet, "Facts in Black and White."

Written and edited by Chicago Friendship House staff it is the fruit of many years' experience in working for integration through lectures, writing and personal persuasion. Published by Ave Maria Press. Illustrated by Al Salerno. For copies send to the Friendship House nearest you (25 cents each, \$5.00 for 25, \$18.50 for 100).



## Friendship House Vocation

# The Paradox of the Specialist



**JIM GUINAN, DIRECTOR OF ST. PETER CLAVER CENTER, WASHINGTON FRIENDSHIP HOUSE.**

**M**ANY OF US OLDER STAFF MEMBERS (in length of service, that is) feel that if asked to write a full book on the Friendship House vocation we might not be able to present adequately our view of the subject. There is consequently a natural hesitancy to sum up the vocation in a newspaper article.

### "A JOB WORTH DOING BADLY"

Nevertheless, acting on the Chestertonian intuition that "a job worth doing at all is worth doing badly" I will start. In presenting my views I shall not feel closely bound to the constitution, staff worker pamphlet or Friendship House traditions—for if that's what the editors wanted they could have chosen a person trained in research. I shall consider myself free to wander wherever my scattered thoughts take me, as long as the notion of the Friendship House vocation does not completely leave my consciousness.

Friendship House is a lay apostolate. For the readers of the **Catholic Interracialist** this term requires less explanation than it would for the readers of the **Chicago Tribune**, or the **New York Times**.

### LAY APOSTOLATE

"Lay apostolate" can be used generally to include all those, both individuals and groups, who are attempting to "restore the world to Christ."

The term can also be used to apply only to groups of people who come together and work together for the purpose of restoring to Christ some particular area of human life. It is in this latter more restricted sense that I will use the term.

### SIN TEARS MEN APART

It is sin that tears men apart both individually and socially. It is love, the love of Christ, that puts us together again. The lay apostolate is working for the fulfillment of Christ's prayer, "that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou has sent me."

### UNITY AND SPECIALIZATION

Because of space limitations I will restrict myself to a consideration of the vocation in relation to two things: unity, which is the goal of the lay apostolate; and specialization, which is a requirement of the lay apostolate because of the specialized conditions of modern life.

### OBSTACLES SEEN AS INTERNAL AND EXTERNAL

First, I would like to point out that the unity we seek is an internal unity of justice and love. Thus the obstacles in the social order we seek to remove are not just external obstacles but, primarily, the internal obstacles which give rise to external injustices.

For example, in a labor dispute some men will be satisfied if an equitable settlement is reached to which all parties are willing to submit. Not so with the labor apostle. He realizes that self-interest can motivate the acceptance of external justice. He will begin to be satisfied only when a Christian thirst for justice motivates all who labor so that all will be willing to sacrifice themselves for the realization of a more just and human economic order.

### DEEPER UNITY NEEDED

Secondly, the unity among men which we seek must be of great depth and breadth in order to be not only the integrating factor for all the efforts of the lay apostolate but also the actual principle of restoration of the social order.

In depth it must be such that we do actually come to see our fellow man as our brother in Christ. In breadth we must apply the principle of brotherhood to all areas of human life. We must come to see that an injustice in one area spoils our union with our brother in another area.

Thus there can be no brotherly union among laboring men while racial prejudice exists. Reciprocally a removal of racial prejudice from the laborers will

of itself increase the depth of their union among themselves.

### VISION OF WHOLE

The restoration of any particular area of life in Christ demands a depth of union among men that can only be attained when all areas of life have been restored. All areas of life are interacting. Therefore every lay apostle, no matter what his particular field, must have a vision of the whole, some concept of the full unity in Christ which restoration of the social order requires.

Let us take a brief glance at the Friendship House vocation which, I am reminded, is the topic assigned. The Friendship House staff worker is one who accepts his form of the lay apostolate as his full time vocation.

### DON'T START IN ALL DIRECTIONS

He is fully engaged in the work of removing from the social order all those internal and external obstacles which prevent our unity in Christ. It is important, however, that he doesn't start out in all directions at once. Therefore, the movement has given him a basic technique and a special purpose.

The Friendship House staff worker has as his special purpose effecting a unity in Christ among people of different races. And he has as his basic technique (and here I will use my only appeal to our constitution) "the establishment of an interracial house in a community where segregation or serious racial tension prevails."

### CHRISTIAN LIFE TO BE MADE VISIBLE

"The house will make the Christian life—its justice, love, and corporateness—visible to all racial groups, and through the spiritual and corporal works of mercy attempt to create as close a companionship with the life of the people in the community as is possible."

### INGENIOUS TECHNIQUE

It strikes me as ingenious that the movement has chosen as its basic technique for working in a specialized field the making visible of the full Christian life. In the living of the Friendship House vocation the staff worker is in a favorable position to see the interaction of all areas of human life.

He comes to understand that the

unity in Christ which he is pursuing through removal of racial prejudice and discrimination can only be fully accomplished when obstacles in other areas of the social order have also been removed.

### A PARADOX

I have said that the modern lay apostolate must be specialized since our modern life is specialized. But as I began with a Chestertonian principle, I would like to end in a Chestertonian spirit and conclude with a paradox. And it is this:

If the modern specialized lay apostle brings to his specialized field a special message it is the message that every man must have a vision of the whole; that the vision of the whole is especially necessary for the specialist; and that this is especially so if the specialist is to be effective in his specialty.

For if it is reasonable for men to be specialists it is only because men have a common goal toward which they can direct their specialties. If the specialties of men do not work for unity among men they work against that unity.

The whole point of our modern crisis is that we had no common goal in sight and developed techniques in a vacuum, to the point where a description of our civilization as "full of sound and fury, signifying nothing" falls little short of the mark.

### INDIGNANT COMMENTS?

"Well," as our favorite comedian says "there you are and here I am." And if this is printed and read (two doubtful suppositions, to say the least) I can just imagine the comments of indignant readers pouring in—"It's not clear"; "It's too broad"; "It's too narrow"; "He hasn't said anything"; "He's silly"; "He's crazy"; "He's stup—" Hold on now! Hold on now! I'll try again!!

—Jim Guinan

National Conference of Seminar-ians to be held at Notre Dame University, South Bend, Indiana, Aug. 18, 19, and 20 in conjunction with National Conventions of YCW and CFM. For further information contact:

Mr. Tom O'Meara  
Conception Seminary  
Conception, Missouri

## Traditional Jobs at Traditional Pay

Progress is becoming more and more evident in the South. In Shreveport, Foremost Dairies, one of an International Dairy group, proved true to its name by being first to hire three Negro milkmen.



**Foremost's New Employees**

**J**OB PROSPECTS FOR A Shreveport, Louisiana, Negro boy in this year's high school graduating class fall mostly into the traditional-job-at-traditional-pay category.

According to a 1952 Shreveport survey, half of all Negro workers are unskilled and semi-skilled laborers; another third are in domestic service. These are the "traditional" jobs—porter, yardman, dishwasher, janitor, unskilled laborer.

### "TRADITIONAL" PAY MEANS LOW PAY

"Traditional" pay was indicated by the same '52 survey. Twenty-five per cent of all Negro families make \$20 or

less a week. The next 32 per cent make \$30 or \$40 a week, and another 16 per cent make \$50 a week. In other words three-fourths of Shreveport Negro families have incomes of \$50 or less a week.

A few graduates each year get jobs with some federal agency, such as mail carriers who make \$60 a week plus overtime.

One-third of Shreveport's 130,000 population are Negroes—40,000. There are few factories here. Chief industries are natural gas and oil, which employ fewer Negroes than their proportion in the total population, and then only in traditional jobs.

### FEW NEW JOB OPPORTUNITIES

During the past year a few new job

opportunities became available to Negroes, but these were not a complete break with the segregated pattern. Two Negroes were hired as policemen (at \$250 a month), and three Negroes are now salesmen-drivers (at \$260 a month guaranteed minimum) for a milk company. But the Negro police patrol only Negro districts and can arrest only Negroes; the Negro milk company employees service only Negro customers.

For the Negro college graduate, one additional job is open—teaching at \$2400 a year. Teaching jobs are not freely available. As a Negro educator observed recently, "Whites have a teacher shortage, but there's a teacher long-age among Negroes."

—Mary Dolan



# Views

## Harry Belafonte Serenades D.A.R.'s

**H**ARRY BELAFONTE, Negro star of "Carmen Jones," sang at Constitution Hall in Washington in the preview of the Broadway musical, **Three for Tonight**. Back in the thirties Eleanor Roosevelt quit the Daughters of the

American Revolution when they refused to allow Marian Anderson to sing at Constitution Hall. Up until now they have maintained their segregationist policy.

## New York State Bans FHA and VA Discrimination

**N**EW YORK STATE last month passed into law two measures designed to eliminate racial discrimination in public and publicly-assisted housing. The first of the bills forbids discrimination in any housing which receives FHA or VA mortgage insurance. The second enables the State Commission Against Discrimination to enforce anti-discrimination laws.

Almost 50 per cent of all new construction is covered by FHA or VA

mortgages. Despite years of pressure and the filing of a law suit, FHA has to date refused to condition the granting of its assistance on a policy of non-discrimination. Partially as a result, not more than two per cent of the total amount of new FHA-insured housing has been available to non-whites. American cities are being ringed around by all-white suburbs built with FHA and VA assistance.

## Budenz Praises Negro Anti-Red Stand

**A** VISITOR AT A TALK given by former Communist Louis Budenz before a Knights of Columbus gathering in Wilmington, Delaware, was Bryant Bowles, recent leader of the anti-integration agitation in that city. Bowles wanted to know if it were not true that the Communist Party planned to organize Negroes as a unit to be used

in the overthrow of our government.

In reply, Budenz declared that American Negroes deserve great credit for withstanding the pressure put on them by Communist agitators, and that the percentage of Negroes who had been induced to swallow the Red party line was smaller than that of white people.

## Housing Workcamp

(Continued from page 1)

parish church. I could sense our spiritual corporateness at Mass was having its psychological counterpart.

We showed one of the same movies to this new group, the story of the people of Baltimore courageously fighting slums. This time both boys and girls went in search of bad housing violations. At dinnertime everyone pitched in to help cook and do dishes.

Emil Hirsch of the Chicago Housing Authority spoke after dinner of the accomplishments of many civic groups in bettering housing conditions. He led us on a motor tour of the redevelopment area nearby. Afterwards we visited the Ida B. Wells housing project.

### AWAKENING SOCIAL CONSCIENCES

The evaluation later showed that the poverty, the exploitation were gnawing at their social consciences. There was an urgent desire to do something about the evils they had seen first-hand that day.

One boy admitted he was really disturbed. "I flipped the basketball around when I came back. Everything was so serious. I was almost afraid to take the next step."

### "SUCH A GAP!"

"When you think of all the wealth in a few families! I saw a fellow today who was sick, had some food, but he showed us his ice box, nearly empty. He was really up against it. Such a gap. I still don't know what I can do right now."

And another—"I think it important to grow up to be good parents. In my neighborhood, there is prejudice against Jews moving in. I've got the principle, but we've grown up with it. We've got to begin with our children, see that

they grow up to live with everyone. We've got to raise our children right."

### "I DIDN'T KNOW"

"Prejudice is the big thing to break down. Guess I had kind of the same feeling before. I didn't know anyone. More kids should come down here to see what it's like."

The boys, particularly, were impressed with Mr. Hirsch's information on the use of legislation to remedy many seemingly hopeless situations.

Some of the comments:

"It's good to see a lot is being done in housing, in legislation. The movie showed how long it took to bring the landlords to court. It was good to see what has been done. I was surprised."

"If you bring a new group down, that's the guy to have (Mr. Hirsch). You need facts."

### "LIKE A DAY OF RECOLLECTION"

The real pay-off was this comment, "A day like this—you can't beat it. Like a day of recollection. I'd say even better."

For days after this workshop the staff workers involved had their own evaluation discussions. Something worried us. Were the students getting the impression that all Negroes lived either in dilapidated slums or in public housing?

So we planned another Sunday workshop for May to balance any one-sided ideas the students may have gotten of the Negro family. We hoped that many of the same students would join us again.

### WHITE FLIGHT

After Mass, breakfast, dishes and the oven-dinner preparation, we visited one of St. Cecilia's oldest parishioners. St. Cecilia's is a neighboring parish where

## Irish-Indian is "Negro"

**L**AST YEAR THE PLATT CHILDREN of Mt. Dora, Florida, were removed from the public school, because the local sheriff arbitrarily decided that the children, of Irish-Indian extraction, had some Negro blood.

More recently, a student petition was circulated through the high-school in

protest of the action. When teacher Don Conway upheld the viewpoint expressed in the petition, the local school board fired him. Commented Conway: "If giving the kids my moral support in what I consider a Christian act is guilt, then I guess I'm guilty."

## Fair Employment Law in Minnesota

**A**FTER TEN YEARS OF AGITATION, Minnesota has enacted a Fair Employment Practices Commission law. The new law prohibits discrimination in employment by employers, job agencies or unions. Complaints would be taken first to a nine-member commission and, if a satisfactory settlement is not reached, to a three-man board of review which could order the offender to cease discriminatory practices.

The law closely parallels a Minneap-

olis statute which has been in effect since 1947. Of 256 complaints to the Minneapolis FEPC in that time, none has progressed as far as court action. Some 113 cases were dismissed because the complaint was unfounded or the commission lacked jurisdiction; 121 others were settled satisfactorily when the offender dropped the discrimination policy. About 22 cases remain unsettled.

FEPC bills are currently pending in thirteen other states.

## Airlines Integrate

**A**NOTHER INDUSTRY is beginning to integrate. United, TWA and American Airlines have now employed Negroes as reservation clerks. It was

hoped that this would ultimately lead to Negro pilots, radio men, stewardesses, and others.

## Highest Holy Name Honor to Negro

**T**HE HOLY NAME SOCIETY conferred the Vercelli medal, its highest honor, upon a Philadelphia Negro for 54 years of service to the national organization of laymen.

John A. Lee, Sr., a retired postoffice employee, is the first member of his race to receive the award.

Mr. Lee has been treasurer of the Archdiocesan union since 1948, and is a past president of two parish Holy Name societies. He is also a director of the St. Vincent DePaul society and active in several civic and welfare agencies.

—Tom Suess—

all the Sunday Masses show only a handful of worshippers. It was a big parish two years ago; now most of the former members have joined in the flight to the suburbs. The families in the parish boundaries are now predominantly non-Catholic Negro families. In the block near Church, we saw three remaining "For Sale" signs.

The old-time member, Mrs. O'Brien, told the group of the panic caused by a real estate agency.

### REAL ESTATE EXPLOITATION

"They tell you to name your price. A relative down on the corner sold his house, that his family had lived in for years, for \$3,500; the Negro family who bought it from the real estate agency paid \$8,000. I know another family who sold their home for \$4,000. It was resold to Negroes for \$8,000 and a short while before my son could have bought it for \$3,000.

"They're getting busy out on 90th Street, too. My friend called me about it. I told her to ask for \$30,000.

### A SMOOTH TALKER

"He's a smooth talker, sure. He told me to name my price. I told him \$15,000. 'For this old place?' he said. I told him, 'I don't want to sell it to you anyway.'"

Back at the house and after dinner, we learned more about the effects of discrimination, this time in medical institutions from Dick Wallace who had made a study of hospitals in Chicago.

Russ Marshall, a long-time Friendship House volunteer, talked to us in his comfortable apartment on Drexel Boulevard. He told us of the psychological effects of social discrimination on the Negro.



HIGH SCHOOL WORKCAMP STUDENTS VISIT FRIENDSHIP HOUSE NEIGHBORHOOD

### PROPERTY IMPROVEMENT AFTER INTEGRATION

After Russ's discussion, we drove out to 7221 Lafayette to the McKays, one of three remaining white families in this middle-income neighborhood block.



# Abbe Pierre--The Ragpickers' Priest

"There must be a prophetic institution in society. Men must voluntarily go and live with the poor. They must identify themselves with the despairing so that they can cry out this despair to those who do not know."



(New World Photograph)

ABBE PIERRE (SECOND FROM LEFT) PICTURED IN CHICAGO RECENTLY, WITH (LEFT TO RIGHT) PETER M. FITZPATRICK, RT. REV. MSGR. VINCENT W. COOKE, ARCHDIOCESAN DIRECTOR OF CHARITIES, AND EDWARD MARCINIAK, EDITOR OF "WORK."



(Kurt Wahle, Photographer)

WORKCAMP STUDENTS TALK WITH NEIGHBOR ABOUT GHETTO HOUSING.

ove out  
ys, one  
ilies in  
d block.

The McKays told us of how the property has improved since the Negro families have moved in as home-owners. They are members of the neighborhood club which really exists to improve the neighborhood rather than to keep people out.

Our student photographer, Kurt Wahle, rushed out before sundown to take pictures of the beautiful tree-lined street with its rows of brick bungalows.

Later he wrote, "I had been down to Friendship House before, to visit and distribute Christmas baskets. What I saw surprised me. I didn't think things could be that bad here in the United States, in war-torn countries, yes, but not here. I couldn't see how people could know the terrible conditions in which others live and do nothing to help them. Yet lots of people do everything in their power to keep things that way, only because of prejudice."

## "JUST THE FACTS I NEEDED"

"When I tried to talk to people about it I always got many arguments against Negroes thrown in my face. Such as, 'If a colored family moves into a neighborhood your property value drops,' and 'They devastate their property,' and 'They don't make good neighbors,' and many more."

"On this last visit I learned many facts and saw things to back them up. Such as: the real estate men are the ones who cause the property values to drop. Just seeing the neighborhood in which the McKays live gave me much-needed ammunition."

"These were just the points or arguments that I have been looking for to convince some of my friends, and have on hand to try to lessen prejudice against the Negro, that Negroes may live like other people."

Now, after three housing workshops, we are convinced that we must have more. At last we have found a way to give a voice to the poverty and suffering which prejudice causes, and a powerful means of correcting the misinformation of stereotypes. We realize that we can simply let the conditions speak for themselves.

—Betty Plank

ABBE PIERRE, "the rag-pickers' PRIEST" spoke in Washington last month about his work in Paris. The large high school auditorium where he talked was packed, and there was a considerable overflow down to the front and out into the corridor.

At last the Abbe came out. Such a simple priest. He carried a cane and even from a distance looked quite tired. He was of medium build, with dark greying hair and a short beard. Pinned to his brown cassock were military decorations for the Legion of Honor, Croix de Guerre, Medal of the Resistance, and several others.

He received these honors for his activities in the French Resistance in World War II. His real name is Abbe Henri Groues, but he took the name "Abbe Pierre" during the war. He was a member of the French Parliament for five years.

## SHELTER FOR THE DESTITUTE

The Abbe gave his message through an interpreter, telling of the work being done in Paris by his Companions of Emmaus. At Emmaus they provided shelter for the poor and homeless. Radio appeals helped awaken the conscience of the public during the bitter winter of 1953-54.

Last year he and his followers were credited with 45 per cent of all the residential building in the Paris area. The Community at Emmaus largely supports itself by salvaging articles from trash heaps.

The Abbe stressed that the great need of our time is to connect the gap between those in power who have the statistical and theoretical knowledge but no personal knowledge of poverty, and the poor themselves whose suffering is so crushing that they cannot even talk about it.

These poor cannot go out and strike or engage in revolutions for their fundamental rights. Between these two extremes there is a great abyss. What is the answer?

## A VOICE FOR THE VOICELESS

There must be a prophetic institution in society. Men must voluntarily go and live with the poor. They must identify themselves with the despairing so that they can cry out this despair to those who do not know. The term prophet is used as one who speaks for, one who speaks openly, and one who says what should be done.

A special kind of technician is needed, one with genuine love to the point of identifying himself with the victims of suffering. What conditions must be

met by this technician of love, this prophet of the poor to the powerful?

He must know, in the complete sense of knowledge as love—love as willing the good for those loved. He must not be mute. He must not be muzzled. The voice of the voiceless must be heard.

## ESSENTIAL—TO KNOW THE REALITY OF SUFFERING

Abbe Pierre brought out the essential of knowing, as a group, the reality of suffering. Working in a group helps one to stay and persevere for the good of the group.

Suffering may be so terrible that if one (the prophet) is alone, he is likely to be swept away with the tide, or he will step aside and be unable to be of any real help.

Many must be in the suffering—in a group! The group must have some way of earning a living so that they can speak freely.

Speaking again of the Community of Emmaus, Abbe reiterated, "We are men who stand upright. We do not depend upon others. We earn our own bread. If someone offers us a million francs, we accept only with the understanding that there should be no strings attached. So we say, 'It may take longer if we have to do without your money, but we have to do things our way.'"

There must be a few men to make reappear the Voice of Love, for if there are not a few men to do this, then all of the good will of the administration will be futile.

## VISIT WITH EISENHOWER

Speaking of his visit with President Eisenhower, Abbe related, "I told your good President that we must assure the poor the minimum of justice." In connection with the world conditions, the Abbe continued:

"Material aid from the outside often provokes hatred. This is human nature. The human heart must have love so that it can respond with love."

"We say that there is a blasphemy among these people. Let us be honest. The true blasphemers are not the suffering, but we, who stand and look at the disformation of the face of God among the people. They insult the caricatures of God that we present to them. We must come out of our illusions of the material, for technique without love is a corpse!"

A little story, and then the Abbe, who was visibly shaken by the long speech, told us how glad he was to see so many of us there (1200 estimated in the morning paper) to hear about misery. He said that only when the suffering poor can receive and give love will they feel hope, and then with hope they will have the faith.

A few minutes later the crowd, which Abbe graciously received individually, received his blessing. They finally dispersed, and as he went out to his car we were greeted with a warm smile and handshake by this saintly priest.

—Loretta Butler

## Clergy Speaks on Mexican Migrants

"THE SHAME AND DISGRACE of American agriculture"—these were the words used to describe the migrant farm worker problem in this country by Archbishop Robert E. Lucey of San Antonio. He spoke at the seventh regional conference of the Catholic Council for the Spanish Speaking, held last month at Corpus Christi, Texas.

He declared that the present conditions under which migrant farm labor is carried out, present grave dangers to the religious faith of the workers, many of whom are among the 2,500,000 people of Mexican descent in this country.

Said Archbishop Lucey, "Although repeated efforts have been made to enact federal legislation for the protection of these honest workers, Congress seems to be afraid of powerful growers' associations whose members claim a

vested right in slave labor."

The Archbishop, a former member of the President's Commission on Migratory Labor, continued, "Mexican-Americans, even though their standard of living is low, cannot support their families in decent and frugal comfort on the low wages paid in Texas. They leave their homes, their schools, their churches and travel hundreds of miles seeking employment in other states."

"The housing of migratory workers is often unspeakable and sometimes nonexistent—they just live 'in the brush' or on the bank of a ditch or creek. They use water polluted by filth, bathing and typhoid germs."

"The father of the family gets poor wages, and therefore mother and children must work."



## SHREVEPORT

# A Child's-Eye View

JOHNNY IS THE SIX-YEAR-OLD SON of friends in Shreveport. A likeable, friendly, happy little fellow.

Johnny's parents have tried to ensure that Johnny will not grow up with a false sense of superiority because he has skin of a "pale, washed-out color," as Bishop John J. Wright described it in his recent talk at Friendship House.

Johnny has never heard at home the derogatory remarks about people of color which are daily fare in too many "white" homes. Respect for all his fellow men is something his parents have tried to instill, not in any over-anxious, self-conscious way, but by their manner and attitude and the pervading atmosphere of their home.

### NEGRO CHURCH IGNORED

But Johnny took a Sunday afternoon drive around town with his family recently. He amused himself by making a flamboyant Sign of the Cross at every Catholic Church he passed. (He is just a first-grader, remember, and he has

just fully mastered the Sign of the Cross.)

At every Catholic Church, **save one**. As the car drove past a little Catholic Church where only Negro Catholics are parishioners, Johnny jerked his arm to his side. "Oh, that's just an ole nigger church," Johnny said.

### PARENTS READ RIOT ACT

Johnny's parents were horrified and heartbroken. They read the riot act to him in no uncertain terms. For that Sunday afternoon Johnny had no misconceptions about his being superior to anyone!

### RACISM INFECTIOUS

Johnny's parents have cause to wonder and worry whether their son can ever be safe from the highly infectious disease of racism. For Johnny's home is not the only influence in his life.

Johnny rides the front seats in the local trolleys—and sees Negroes only

in the rear seats. Johnny goes to a white school—and sees Negroes pass his school to go to the colored school many blocks beyond. Johnny has playmates, and on the law of averages some of those playmates have homes where derogatory remarks about Negroes are daily fare.

You have to understand all this to understand how Johnny, this Johnny whose parents have tried so hard to give him the "right" ideas, could make such a remark.

### INTEGRATED CHILDREN'S PROGRAM

Because of Johnny and his parents and because of colored Johnnies and their parents, Friendship House in Shreveport has a play program for white and colored children.

"Is it successful?" people ask.

An impossible question, of course. We don't imagine for a moment that our bi-weekly play program will completely offset the daily hammerings of segregation.

### SUCCESS STORY

But we do recognize that any breach in the wall of segregation is a help. We can even cite one small success story.

Jane is a six-year-old, a first-grader, too. Jane's skin is darker than Johnny's, and one might expect that a colored child in Shreveport would be more conscious of color than a white child.

Jane has been coming to our children's program for several months, playing with white and colored children, working with clay, learning how to create things out of clay—and learning about Creation along with it, through stories and games.

Jane was given a ride home from Friendship House one Saturday by the father of two boys who also come to the play program.

"Who brought you home?" Jane's mother asked her.

"I don't know," was Jane's unconcerned reply.

"Well, can't you remember his name, or whether you'd seen him before? Do you know where he lives?" Then, thinking to narrow the field, at least, her mother asked: "Was he white or colored?"

"I don't know, Mother," Jane said. "I forgot to look."

Sensing her mother's interest, Jane thought the matter over carefully. Finally she announced triumphantly: "He's Billy and Bob's daddy!"

—Mary Dolan

# What Is the Liturgical Movement?

Instruction, preparation, inspiration of the people are necessary for "interior" participation in the public prayer of the Church. Vital contact with Christ through public worship is the heart and great challenge of the liturgical movement.



FATHER MICHAEL LENSING, O.S.B.

(Father Michael Lensing, O.S.B. of New Subiaco Abbey, Subiaco, Arkansas delivered the following talk at a liturgical conference in the Abbey recently. The remarks have been condensed and revised for publication.)

**WHAT IS THE liturgical movement?** The answer to this question harks back to the time of St. Paul, who first used the term liturgy to express the relationship between man, Christ and God.

### A PUBLIC WORK

The word "liturgy" in Greek originally meant a public work. It referred to the service that the citizen owed the state. St. Paul baptized the term, calling Christ our "leiturgos." For us and with us and in us, said Paul, Christ performs the great public work of worship, the "liturgy," which the creature owes to the Creator.

Thus "Christ our Leiturgos" is translated as "Christ our High Priest," since a priest is an official public mediator between the people and God. Christ is the "go-between," the binding link, the bridge, the union of the divine and the human.

### THE PRIESTHOOD OF THE PEOPLE

But what has the present liturgical movement to do with this function of Christ as mediator? Very simply, it is an effort to bring people everywhere to share in Christ's high priesthood. This priesthood began when He became incarnate. It continues through time in

His Mystical Body the Church, in the priesthood He invested in that Church.

The objective of the liturgical movement is to bring the lives and actions of Christians into more vital contact with the sacramental life and action of Christ in the Church. It seeks to make that life and action the central, vivifying reality in the lives of each Christian according to his vocation in life. Strengthened and enlightened with the grace of Christ he may be a leaven in society. He may take his part in the re-establishment of all things in Christ.

### CULTURAL ADAPTATIONS

For centuries, Christians were of one mind and heart in their official worship—bishops, priests and people all participated both interiorly and exteriorly according to their vocation and status in the Mystical Body of Christ.

But as the Church expanded and began to adjust itself to various cultures, changes in the external and human aspects of the Church's liturgy took place. Various spiritual exercises sprang up to meet the needs of the times. Gradually, many of these changes and developments got out of hand. The accidental came to be confused with the essential.

Man being a creature of sense always tended to give emphasis to the exterior aspects of the liturgy at the expense of its essential interior element. What was intelligible to the people of one century became unintelligible to the people of another century or culture.

### RECURRENT NEED FOR REFORM

Thus at various times in the history of the Church liturgical reforms became necessary, but what is known as the modern liturgical movement had its beginnings about a century ago. Its father is Dom Gueranger, Abbot of the Benedictine Abbey of Solemnnes, which through his leadership became a center of liturgical revival and reform. The Protestant revolt and its offspring, religious individualism (in France, Jansenism and Gallicanism), all had made

inroads on liturgical and religious practices in the Church.

Dom Gueranger's immediate aim was to restore the Roman liturgy to the Church in France where Gallicanism had changed or replaced it with various local observances and liturgies. His work "The Liturgical Year" is still appearing in new editions and remains the classic work in its field.

The Wolder Brothers, founders of the Beuron Congregation of Benedictine Abbeys were closely associated with Dom Gueranger and through them the abbeys of Maria Laach and Beuron became centers of the liturgical revival.

### THE MAGNA CHARTA

But above all the Popes of the past fifty years have had a hand in the movement. **Mediator Dei**, the encyclical of Pope Pius XII on the liturgy, has been called the Magna Charta of the liturgical movement. Nevertheless like the Bible it can be quoted out of context, and twisted to serve the purposes of the devil.

### THE EGOTIST AND THE COMPLACENT

The liturgical zealot whose primary interest in the movement is to use it as an instrument for the glorification of his ego will have no difficulty in finding passages in **Mediator Dei** to serve his purpose. Similarly, the priest who wants to remain comfortably at ease and on principle is opposed to all change, will find sentences here and there that will move him to murmur in a haze of cigar smoke, "I told you so!"

But the sincere reader will find a sure guide to his apostolic zeal pointing out to him what in the movement is essential and what is non-essential. He will be able to discern what is primary in bringing about participation by the laity in living the Christ-life of the Church and what is secondary and helpful but non-indispensable.

To me the thing that seems to stand out is the insistence over and over again on the interior element of the liturgy, the mystery of Christ-life that lies beneath the surface. This can be

participated in only through the dispositions of mind and will. Instruction, preparation, inspiration of the people are necessary for interior participation. Vital contact with Christ in the Holy Sacrifice, in the Sacraments, in the annual celebrations and seasons of the Church year, in the Divine Office and the Sacramentals—this is the heart and the great challenge of the liturgical movement.

The very first direction given for the recent revival of the Holy Saturday Vigil service is that during Lent the people be prepared for participation through instruction. Without preparation and instruction the service can be little more than a novelty of lighted candles and curious processions. Through instructions, parishioners see it as the climax and fulfillment of the Christ-life of the Church year just as Christ's Resurrection was the great climax and fulfillment of the Old Testament, of His own life, passion and death. The indispensability of that preparation is not changed by the fact that parts of the service are in the vernacular.

### INTELLIGENT INSTRUCTION

The same is true of exterior participation in the Mass through such means as use of the missal, the dialogue Mass, congregational singing, so-called liturgical altars, etc. These may be and are valuable aids to interior participation if rightly used. But they must be accompanied by intelligent and inspiring instruction that open the mind and move the will. Then will Christians be moved to embrace the Christ-life that pulsates and lies hidden beneath the ceremonies, prayers, chant and rubrics that are perceptible to the sense.

# U.S. Fighting Bias

**FOR THE FIRST TIME** the Federal government has effective machinery to compel compliance with the non-discrimination provision in Government contracts, it was stated recently, during a Washington conference of delegates representing state and city anti-discrimination agencies.

The statement was made by William Mitchell, general counsel for the Atomic Energy Commission. Mitchell told the delegates that each of the major contracting agencies of the government has appointed a chief compliance officer and has issued instructions to field personnel regarding conduct of investigations and reviews.



# Oregon Abbey Inspires Lay Apostolates



(St. Joseph Magazine Photo)

**FATHER BERNARD SANDER AND FATHER AMBROSE ZENNER, RECTORS OF MT. ANGEL MAJOR AND MINOR SEMINARIES.**

**THE YOUNGEST MOVEMENTS IN THE CHURCH** in the western part of the United States receive some of their greatest help from one of the oldest families, that of St. Benedict. Mt. Angel Abbey, about an hour's ride southeast of Portland, Oregon, is a tower of strength to the western lay apostolate, especially to Friendship House, the Christian Family Movement, Cana Conference, Young Christian Students, Young Christian Workers and the Blanchet House of Hospitality. By personal direction of groups and by prayer and study, the abbot and monks have backed up powerfully the lay groups.

#### RECTORS GIVE FH RETREAT

Father Ambrose Zenner and Father Bernard Sander, rectors of the minor

and major seminaries at Mt. Angel, have given Friendship House staff retreats during each Holy Week since Friendship House was started here in Oregon in 1951. Both priests have studied the theory of the lay apostolate for many years, Father Ambrose in Denver and Father Bernard at Notre Dame. This year their conferences were on the rule of St. Benedict as it might apply to our work at Friendship House. It was amazing to us how applicable the rule is. And we heard that Christian rulers from the time of Charlemagne have studied the wise and down-to-earth advice of St. Benedict in building a more Christian community. The rule will always apply because God and human nature will remain the same.

The beauty of Mt. Angel makes its hospitality even more appreciated by its fortunate guests. During Holy Week there was a breathtaking view of Mt. Hood and the Cascade and Coastal ranges rising over the rich farmlands with their houses and barns amid groves of big evergreens. Close at hand are the colorful flowering trees and shrubs. Hundreds of daffodils and narcissus are scattered beneath the big pines along the outdoor Stations of the Cross. Many kinds of birds raise a fine chorus.

#### LOUISA JENKINS' MOSAICS

Most beautiful of all is the chanting of the Mass and the Hours by the monks in the big church. The brilliant mosaic Stations of the Cross in the seminarians' chapel are worth a trip to Mt. Angel in themselves. They were done by Louisa Jenkins of Big Sur, California.

The Christian Family Movement and the Cana Conference apostolate have benefited greatly by Mt. Angel's hospitality, direction and encouragement. Abbot Damian has worked directly with both groups, in addition to Father Bernard and Father Ambrose. On New Year's Eve and New Year's Day in 1954 and 1955 the Christian Family Movement has had a two-day workshop at Mt. Angel. About 40 couples attended the last one.

#### GROUPS COOPERATE

The Young Christian Workers cooperated with the CFM trip to Mt. Angel by taking care of children and also by having two sessions with the CFM on how the groups could work together.

St. Benedict's Rule has been studied by the Christian Family people and has been found helpful to the family. The duties of those who command as

well as those who obey are given, always with the idea of the spiritual and temporal welfare of both. There is always taken into consideration the need for loving care for the weak and sick and old.

Young Christian Workers from the west coast had a study week at Mt. Angel the summer of 1953 and they're having another this summer. The Portland YCW have had study weekends and retreats with the Benedictines often. The Young Christian Students have also had many weekends of study and retreat there.

So the family of St. Benedict, who left the corruption of pagan Rome in the fifth century, is still exerting a powerful influence toward a more zealous service of God in our corrupt twentieth century.

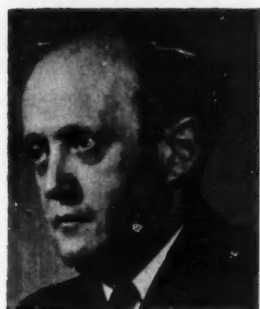
—Mabel Knight



(St. Joseph Magazine Photo)

**Louisa Jenkins' Mosaic Stations — Station IV. Christ Meets His Mother.**

## Book Review Psychoanalysis and Christianity



(Harcourt, Brace Photo)

**DR. KARL STERN**

**THE THIRD REVOLUTION.** By Karl Stern. Harcourt, Brace and Co., publishers, New York. \$4.00.

"If any of my kids get in trouble, so help me, I'll have them analyzed in the police courts!"

This was the remark made by a good and intelligent Catholic in a discussion of the problems of juvenile delinquency. It is indicative of an attitude which Karl Stern discusses in his book *The Third Revolution*. He says that this defensive attitude on the part of Christians, this desire to stay apart from the seemingly alien, "leads to the situation that believers, the priests and levites of the parable, pass by while Modern Man, beaten and helpless in the ditch, has his wounds attended to by some other fellow."

#### DARWIN, MARX AND COMTE

Modern man is in this ditch as a result of three revolutions: the racist, precipitated by Darwin; the Marxist, which gave birth to dialectic materialism; and the third which Dr. Stern calls the Comtean after Auguste Comte, the nineteenth century philosopher who wished to supplant revelation and faith

with the science of man—psychology and sociology.

This third revolution aims at a world in which human happiness is technically assembled, and in such a revolution "there are no atrocities. There are no martyrs. Man, the image of God, is led to a painless death."

#### PSYCHOANALYSIS—"A RELATIONSHIP ESSENTIALLY CHRISTIAN"

Here Dr. Stern makes the point that while psychoanalysis forms part of this revolution, its roots and its basic intuitions come from a world opposed to scientific positivism. It is no accident "that in the Soviet Union where dialectic materialism is the state doctrine, psychoanalysis is banned." This is easily understood in the light of Dr. Stern's description of psychoanalysis as a relationship of "I and Thou," a relationship in which the physician must share the feelings and sufferings of his patient, must in a sense become one with him. He cannot stand apart, he cannot persuade, he cannot pass judgment. As such, it is a relationship essentially Christian.

#### NATURE PREPARED FOR GRACE

But it is only a relationship, a therapeutic process which does not solve the problem of guilt and suffering. Man does not end where psychology ends. Psychoanalysis can only make it possible for nature to receive grace, can only prepare the way for the "drama which goes on between the soul of man and the heart of Christ."

Dr. Stern's thesis that true psychoanalysis should be an integrating and deepening force in Christian life is worthy of consideration. His book is a good argument in its favor.

—Dora Williams

## Changing Southern Patterns

**CHANGING PATTERNS IN THE NEW SOUTH**, printed by the Southern Regional Council's publication **NEW SOUTH**. 50 cents. 116 pages.

The interpretation of the Southern scene by responsible people presenting documented facts is always interesting. Now that even the most confirmed gradualist and the even more confirmed defender of the status quo are facing the fact the South is moving toward an integrated society this book fills a particular need. The Supreme Court's decision of May 17, 1954, was not made on the spur of the moment. Behind that decision were many years—one is appalled to think how many years—of hard work and heartbreak and persistent effort by a large number of people working together with the view of an integrated society as their common goal.

#### REPRINTS OF EDITORIALS AND SPEECHES

This small paper-backed book presents forty-two articles. Most of them are reprints of material published in the *New South*. Others are editorials from southern newspapers. Some of them are reprints of speeches made by various notables who are interested in race relations. The fields covered are: Perspective, The Ballot, Law and Order, A Voice in Policy, Work and Color, The Press, The Right to Read, Interstate Travel, The Armed Forces, Higher Education, and The Public Schools.

The book admits that the subject matter is by no means all-inclusive, as indeed no single publication could be, but the reader certainly gets a well-balanced view of how much the patterns are changing. Especially recommended for study groups and organizations interested in integration and race relations.

—Ethel Daniell

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# On the White Marble Steps

## Supreme Court Hearings on Public School Integration



Loretta Butler, Washington staff worker, who got a lesson in democracy on the Supreme Court steps.

IT WAS WITH A SENSE OF EXCITED EXPECTANCY that I walked up the white marble steps of the Supreme Court Building on Monday to attend hearings on public school integration. I was fourteenth in line. Soon there were many people behind me. During the two hour wait for the court to convene, we all became acquainted.

### BRYANT BOWLES

A friend, a retired principal of a former D.C. Negro elementary school, arrived. After a smile and nod, he leaned over and whispered, "See, over there, beside that pillar. That's Bryant Bowles."

Looking in the direction indicated, I saw a very tall, youthful, dark-haired man recently in the news as the leader of the National Association for the Advancement of White People. He was engrossed in conversation with a short, rather stocky white man.

### HISTORIC OCCASION

A white lady standing beside them said, "I'm from New York. I came here because I feel that this is a truly historic occasion."

Mr. Bowles' friend replied, "Yes, but the races must remain separate. You wouldn't advocate mongrelization of the races, would you?"

It was gratifying to hear the woman's reply: "Well, I'm a mother. I feel that protests against intermarriage are usually a cover-up for less easily voiced personal prejudices. The most important thing is that the eyes of the world are on us and our treatment of the Negro."

By this time, I don't recall how, I had gotten into the discussion. Mr. Bowles mentioned that he was from Delaware. I commented, "Oh yes, Delaware has been quite prominent in the news lately." After this opening statement Mr. Bowles, his friend, and I talked most of the remaining two hours. There was an occasional query to the two men from several others standing

in line, including one of the reporters from a local daily.

Mr. Bowles' friend, who refused to disclose his name, did most of the talking. Remarks like the following brought out his ideas:

### CLICHES AND PREJUDICE

"I love America. I believe in the Lord Jesus Christ. We want America for the Americans. Equal rights but no social mixing. We can't mix sheep and goats."

"There shouldn't be any more immigrants allowed in this country. One of those Justices is leaving for Russia, I guess he's going to pick up his pay. Do you mean that a Negro should be allowed to sit near me in a restaurant?" It was quite a coincidence that five hours later I saw the two men seated at a table near me at the Capitol Cafeteria.

Mr. Bowles talked much less, but his few remarks centered around:

"Negroes should work for what they want as I had to work. Now I live in a big white house in Delaware. It is propped up by 40,000 people."

"As long as I have anything to do with it, my child won't go to school with a Negro. Yes, I came to Washington in October, but not to tell the children to strike. I told the parents to keep the children home."

My replies to the questions of these two gentlemen fell on deaf ears. I honestly tried several times to refrain from further discussion.

### "BE PROUD TO BE NEGRO"

When I turned away from them, Mr. Bowles' friend said, "Wait, one thing more, I just want to say that this is the first time I've met a Negro who was ashamed to be a Negro. I'm proud to be a white man. You should be proud to be a Negro."

Finally the gentleman pointed to the pillars in the corridors, saying, "See those two pillars there. That is the way we want it, Negro and white, side-by-side, but not together."

My answer was, "Yes, but of what value would those two pillars be if it weren't for the one solid block of marble above them and below them." That reply seemed to make the first visible dent in his armour. Before he could continue, I turned to talk with some of the others who were waiting.

### CURTAIN CALL

Finally we were ushered into the courtroom. It was impressive to see Chief Justice Warren and the Associate Judges step from between the maroon colored drapes as if in response to a curtain call. Four young page boys assisted the Judges to their seats. One was the first Negro to attend the School

for Pages. (An application of the implementation of the historic May 17 decision banning segregation in public schools.)

Negro lawyers were among the group being admitted to serve before the bar. Leaders of community groups and school officials and personnel were there. Constantly changing clusters of tourists moved in and out.

### OPENING SESSION

I had a choked-up feeling of intense pride and joy as I heard the gavel strike the table and the voice of the Court Clerk announce the opening of the session. The audience whispered expectantly. Chief Justice Warren's voice was calm and pleasant as he graciously thanked each speaker for his interest and cooperation.

D.C.'s Assistant Corporation Counsel stated that a court decree to carry out the May 17th decision was unnecessary here because the District has an integration plan already in effect.

Kansas and Delaware cases disclosed a major difference of opinion as to the necessity of any Supreme Court order setting a definite date and detailed method of ending school segregation.

### SEPTEMBER 1956 INTEGRATION ASKED

Briefs were filed by Negro defendants from the NAACP asking for immediate integration with September 1956 as an outside maximum date.

On Tuesday I was back in line. Many of the same people were there. A lady that I met yesterday smiled very pleasantly as I took my place in line. Soon her friend came up and said that he had managed to secure a seat for her.

Imagine my surprise upon discovering that she was the wife of the attorney from a state which expressed bitter opposition to integration.

His arguments were contradictory as he pleaded for the rights of the white people. He said that Negroes in his state were all on a low educational level, had low morals, and poor health, yet admitted that this condition was the product of segregation. I wondered how his gentle little wife felt—really.

"I wrote a paper on the Plessy v. Ferguson cases in law school," a young white lawyer explained to me as we discussed conditions in his state of New York.

A Negro mathematics teacher in a segregated Maryland school expressed his delight that the hearings were being held during the Easter vacation.

### PROUD TO BE AMERICAN

How proud I am to be an American, I thought over and over again as I listened to the hearings. "No matter how

brilliant or mediocre a man happens to be, he may have his say and day in the highest court in our land," was the remark of a southern white friend.

"Son, when you grow up, you will be able to say that you heard the arguments in the hearings on public school integration," a Negro father told his nine year old son as we waited for our coats.

On this day arguments were advanced on the cases pertaining to Virginia and South Carolina. Friends of the court representing several states were heard.

### THIRD DAY

Wednesday. Another beautiful fresh spring day. I walked up the now familiar white steps, paused and looked at the flag on the first landing, and then walked slowly up the numerous steps which led to the beautiful marble corridors.

The words on the front of the building, EQUAL JUSTICE UNDER LAW, seemed to stand out as though emblazoned in the heavens instead of being carved on the stone facade.

All these symbols were beginning to take on meaning for me.

Crowds still waited in the corridors, friendly, happy, expectant, as on the previous days. By following the young lawyer from New York, I was able to get a seat close to the front. From this vantage point, I could watch more closely all of the proceedings, could note and try to interpret the gestures of each speaker, and hear the inflection of every word.

### STATES GIVE POSITION

The attorneys of the responding states gave detailed explanations on the position of their states. The Texas group brought in two large cardboard posters to show the Negro and white population in the different counties.

The justices sat in varying positions, swirled around in their chairs, made quick little gestures expressing their individuality. Frequently they pointed up particular areas for emphasis or clarification.

The page boys (by this time the first thrill of pride in the Negro youth had become a normal general pride in all four of the young men) unobtrusively provided materials for the judges' perusal. It was interesting to watch them as on the stroke of the adjournment hour they tilted the judges' chairs signaling the court day was at an end.

### JOYOUS CONFIDENCE

I missed the last day, but my friends and the papers informed me of the concluding activities. Although there is still a great deal of prayer, study, and activity ahead, it seemed that a feeling of joyous confidence in our democracy pervaded the courtroom. One could sense the hope that someday our American institutions under God and the Constitution will truly mirror the dignity of all men to the world.

—Loretta Butler

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